UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVIII. THURSDAY, OCTOBER 26, 1911. NUMBER 8.

STILL WITH THEE

Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning
When the soul waketh and life's shadows flee;
O, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

—*Harriet Beecher Stowe.*

During the last three weeks UNITY has missed the vigorous pen of its Senior Editor. His editorial on Mr. Chadwick in the last number was written while his own heart was torn with grief and anxiety over the serious illness of his wife. Four weeks ago, Mrs. Jenkin Lloyd Jones, while visiting at the home of her son in Madison, on her way from Tower Hill to Chicago, was taken suddenly ill. An immediate operation for appendicitis was imperative. From this she rallied with remarkable vigor and for a time the battle seemed to go in her favor. But later complications developed, which in a few days compelled the physicians to relinquish hope. After many weary days the end came and she was released from suffering on the evening of October 26. Mr. Jones and their son and daughter have been constantly at her bedside. May all her dear ones find comfort in high hopes and blessed memories and may the courage and cheer which Mr. Jones has brought to so many stricken hearts, making the darkness light about them in their hour of sorrow, return to him now in fullest measure. The funeral services will be held at Hillside, Wisconsin, on Saturday, October 28.

Maeterlinck speaks of the number of people in the world whose sole occupation seems to be "the discouragement of the divine in the soul." There is no end to the thriftless, insidious and mean little ways in which this can be done. The loss of a noble aim, an inspiring belief, a living love, is more real and devastating than that of any material future. Happily the divine in the soul can never be wholly quenched, but it is a pitiful business the way we seem constantly trying to quench it with our cheap cynicisms, our wit that blights if it does not kill, our indifference and faint-hearted belief.

The negro needs a friend at court in the literal as well as in the figurative sense of the term. The injustice and hostile spirit to which he is often forced to submit in the courts but reflects the prejudiced sentiment against him outside. It is pleasant to record an exception. Judge Dicker, of Harrison St. Station, recently spoke his mind with point and vigor on the restraints which the colored man continually suffers in the world of business and trade:

> I have reached the conclusion that the Negroes are less to blame than are the conditions which surround them. It speaks well for the Negroes of Chicago that so many lead honest lives in the face of hardships and temptation. In the months when work is scarce Negroes have a harder time than any other members of the working class because they are barred absolutely from so many kinds of employment open to the white workers. This condition costs the taxpayers of Cook county more than $100,000 a year directly. Ten per cent of the prisoners at the Bridewell are Negoes and the maintenance of this number of prisoners is an expense of large proportions.

The question of the morality of the clergy comes to the front periodically in some new case of business carelessness or dishonesty or of domestic unfaithfulness, but the general issue is proved by the infrequency rather than the frequency of the cases cited and the case rests in the main on the side of the defense. Probably no one profession can show a higher standing in integrity and clean living than the ministry, though the calling is one that suffers constant temptations as subtle and strong as any that are known in the ranks of secular life. The charge against the pulpit is not a moral one save in the sense that all human action is moral or immoral. Love of ease, ambition for leadership, often of a very petty order, lack of practical judgment, narrow comprehension, failing insight and courage, these are as much and as serious moral failings as those of a more vulgar order which make up the latest sensational disclosures against some small and hitherto unknown pulpiteer. The pulpit should supply the voice of power and enthusiasm for lofty ideals. It should lead public sentiment in all the great issues of the day. Its office is to instruct and enlighten when it is often content to temporize and hesitate.

Postmaster General Hitchcock has decided that the 1,800 remaining copies of the present edition of the report of the Chicago Vice Commission which has been "held up" in the Chicago post-office for several weeks as indecent matter, is "proper" material for the government to distribute, though there is an implied doubt indicated in the restriction to the "remaining copies of the present edition" and the assurance given by Dean Sumner, chairman of the commission, that no further copies are to be printed. It is hard to discover the real reason that inspired this asinine prohibition. Was it prudery, ignorance or politics? Whatever it was, it argues a mental stupidity, a moral turpitude that is almost inconceivable in government officials in this twentieth century of the Christian era. The same prudery that prohibits the circulation of this most sanitary and ethical study of the shameful situation in Chicago and most, if not all, big cities, would also exclude the Bible and Shakespeare from the mails as indecent literature. Not knowledge but ignorance is the source of vice and the inspiration of crime. Turn the light of public intelligence on the red-light districts and the glamor is gone and the hideous reality will work its own cure.

Our Friendly Critic

The editorial by Professor George Burman Foster, "A Friendly Critique of the Woman's Movement," in UNITY of October 12, bears the marks of the high scholarship and profound and subtle thought which distinguish all of this writer's utterances in print or on the platform. But the main argument is not new, it is indeed as old as the special controversy with which it deals, as old as every form of human debate that has ever agitated the mind of man. It is new only in its form of statement, the more abstract phraseology in which a learned and deeply reflective mind has clothed it. It is, moreover, the appeal and warning of an honored friend, and should not pass unnoticed.

Neither is the argument one which any appeal to fact or mere verbal logic can settle, since on both sides the facts are open to the interpretation of the mind dealing with them. Yet the issue is before us.

What is the argument?

It is the reiteration in terms as kindly as they are thoughtful and thought provoking, of the old, deeply-imbedded distrust of the new type of woman, the self-acting woman whose appearance and already thorough-going activity in our social body is definitely assured. All unthinking men and many thinking men as well, also many women, feel this distrust and voice it, each in different fashion.

Most men express it crassly, peremptorily, with a sharp finality of tone that dismisses the subject. Others of lukewarm faith and sympathy never fail to bring it forward. Colonel Roosevelt, the admired model of American manhood, while admitting himself to be a woman suffragist, covers a possible retreat with the same kind of warning. Woman should have the ballot, but, he brusquely adds, "Let her never forget that her first duties are in the home, that she is first of all a wife and mother."

There is no such note of self-assumption in Professor Foster's appeal, but it is plain he is troubled by the same fears. He speaks in no *ex cathedra* tone of native superior understanding or alarmed masculinity, but his hesitancy to place himself fully on our side springs from the same kind of doubt. Having secured her political freedom will woman know what to do with it, will she be duly mindful of former duties and obligations?

The first fault which the professor finds in the woman's movement, speaking as a philosopher, is that it is based on a "pre-conceived tenet of reason, not on reality; its platform contains pre-conceived opinions instead of the results of investigation. As the scholar would say, the assertion of equality is dogmatic, not analytic. If we wish to solve the problems of life we must be on our guard against all pre-conceived opinions and take our stand on the firm ground of nature and reality. In this woman's movement there is no telling what misery we are preparing for ourselves in the realm of woman's culture, of marriage, the training of children and social life." Evidently Professor Foster is not a pragmatist, he does not conceive "reality" and "nature" as moving terms, terms of enlarging significance demonstrated in growing experience.

The argument continues: "Nature shows us a thorough-going diversity between man and woman, reaching to the very core of personality itself." But what of that, since everyone admits the diversity and none is trying either to eat or throw away the core? So nature shows us a thorough-going and continual approach and interchange in so-called sex attributes and ideals, in supposed sex function even, a growing likeness in attitude and habit between the man and woman. This does not argue complete likeness or identity of function, but it does strongly imply greater equality, right of self-direction and power of self-sustainment on both sides which no human fears or prejudgment can affect. It is not the compulsory belief or wish of man that forms the great social bond. That bond is freedom. The force that changes and threatens to destroy is the force that saves, rebuilds and redeems.

It is true, as our friend says, that the woman's movement, like every other social reform, reveals a

tendency to over-statement, to exaggerated views of a particular condition, to mixed and contradictory views of how to correct that condition. We "isolate" the particular problem, "we neglect or forget the normal in presence of the abnormal, we generalize the particular, make the collateral the essential,—and thus often lose the sense of perspective for *organic relationships.*" (The italics are ours.) We candidly, even cheerfully admit all this. 'Tis true 'tis pity, but is it such a pity after all? It seems to us that these are the very terms which might be used to describe the sins and shortcomings, the failing insight and strange logic of most of our opponents. Moreover, the courage to choose a line of action is itself a great aid to faith and discipline. The evils attending such choice are on the whole but foam-drops on the strong, swift current bearing us along. It is not over-zeal or mistaken enthusiasm from which we suffer today in our social work so much as ills of an opposite order, failing belief in a few great principles and ideals, wavering conviction, the tendency to revert and fall out of line.

"Organic relations!" Have we not heard of them in every moral controversy that has engaged the world's attention? Are we not continually warned against their loss or injury in every great issue of the day? And who shall say just how organic any relation is, or just what "organic" means? Have we not here also a movable and shifting term?

Take this very "organic relation" between the man and the woman. The very statement of the fears aroused for it, conveys a strange anomaly and perplexes the understanding far more than it clears or strengthens it. Woman the homekeeper, the one to whom the highest and holiest tasks are assigned, yet trusted to perform those tasks only as she carefully limits and defines them, only as she declines to keep pace with the world's general progress. All the world dynamic, moving, up-rising; woman alone more or less static, stationary, fixed.

Is it not time to enlarge the offices of the home and to divide, or at least share, the responsibilites concerning it? Woman does not, cannot, make and preserve the home unaided and alone. The family is a partnership, inspired by affection, but founded on a business contract, spoken or implied. The child is the offspring of *both* parents. Parenthood is the great topic for our study and reflection. The family welfare is no more dependent on one member of the household than on another, the home is created and maintained through the faithful execution of the duties belonging to each and every inmate therein. Will our friend say this is the kind of talk that proves his point and "discredits family life?" Surely he will agree that fatherhood is as potent a factor in the case as motherhood, that as many homes suffer from failing manhood as from failing womanhood.

We concern ourselves too much with a needless seriosity about organic relations in every field. There is pressing need to lift the phrase to a higher plane. There is an organic relation quite ignored in our general use of the term. No purely physical law or function does more than hint it, no mere material necessity expresses or defines it.

None has taught us this so clearly and persuasively as the author of "The Finality of Christianity." He is our latest and loved instructor in the comparative worth of form and substance, of letter and spirit. The same inevitable loss and disaster which he describes as impending in the church await us in every other field of social activity, wherever human strength and aspiration are struggling to free themselves from ancient bonds. There is but one law of human growth. It is not the outward prop that sustains us, the accustomed rule or convention, save to the degree in which each embodies something far more ethereal and life-supporting than itself. The question of "finality" pertains to every man-made institution. On every line of human advance our dependence is not on the thing achieved but the thing hoped for, rather on the growing spirit in man which created both.

We can trust the man and the woman to work out their special problem together. The natural tie which binds them will hold, it is threatened with no real loss or impairment; but no human bond more sadly needs the uplifting, refining process of development promised in a more equitable and reciprocal form of relationship. The physical bond exists not for itself alone, but as symbol of a more perfect spiritual union, a fellowship of mind and heart which makes true marriage and creates the ideal home.

CELIA PARKER WOOLLEY.

HYMN

Written for my Divinity-School Graduation.

Eternal Ruler of the ceaseless round
Of circling planets singing on their way;
Guide of the nations from the night profound
Into the glory of the perfect day;
Rule in our hearts, that we may ever be
Guided, and strengthened, and upheld by Thee.

We are of Thee, the children of Thy love,
The brothers of Thy well-beloved Son;
Descend, O Holy Spirit, like a dove,
Into our hearts, that we may be as one;
As one with Thee, to whom we ever tend,
As one with Him, our brother and our friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth, and thus to follow Thee.

O, clothe us with Thy heavenly armor, Lord!
Thy trusty shield, Thy sword of love divine;
Our inspiration be Thy constant word.
We ask no victories that are not Thine;
Give or withhold, let pain or pleasure be,
Enough to know that we are serving Thee.

Cambridge, 1864. —*John White Chadwick.*

THE PULPIT

Religion and Money

By Edwin A. Rumball, of Rochester, N. Y.

The relation of religion and money in history has been truthfully described as "full of alliances and antagonisms of attractions and repulsions." I think we shall find that there has always been a fairly consistent attitude on the part of religion,—an attitude often denied in practice, but seldom in principle,—that money is no friend. That a new ethics of money might relieve some of the unreasonable antagonism between the two is what we set out to show.

To speak of the position of Jesus and the early Christians upon this subject is to suggest to most of our minds a group of money-distributing people. His Kingdom of God was almost a kingdom of the poor. The name of the poor had become a synonym for saint and friend of God. Ebionism, or the doctrine of the poor, was becoming a synonym even for Christianity. It may have been one of the Utopian elements that always mingle in the origin of great movements, and which time usually corrects, but there is no doubt that when Jesus said "Blessed are the Poor," he was consciously expressing one of the inmost feelings of his nature. When Christianity had become an organized movement and the usual danger existed of forgetting the ideals of the dead founder, we find an even greater expression of religion's distrust of money and the possessions which it had the power to purchase. Note in witness of this last statement the following expressions of some of the early Fathers. Clement of Alexandria writes, "All is common and the rich must not desire more than others. It is the will of God that all be enjoyed in common. It is not fitting that some should have a super-abundance while others are needy." Cyprian writes, "The day lights the world for all, the sun shines, the rain moistens, the wind blows, they that sleep have the same sleep and common to all is the brilliance of the stars and the moon. The owner who follows this model and shares his profits and fruits with his brethren, giving to all and rendering justice, imitates God." Basil the Great writes, "The bread that thou hast belongs to the hungry, the mantle thou wearest belongs to the ill-clad, the shoes that thou hast on belong to the unshod, the silver thou hast heaped up belongs to the needy." Augustine in the same strain says, "When we possess as our own what is sufficient for us, it does not belong to us but to the poor to whom we do violence." Continually in the writings of the early Christians we come across passages such as these that we have quoted. The community is made higher than the individual, and the richer it becomes, the poorer becomes the individual.

But there is economic development even for communism. The community or, in other words, the Church, soon became very rich through the poverty of the individuals who composed it. In the year 321 Constantine decrees that the Church may hold property and very soon we learn that one-tenth of the property in the provinces belongs to the church. There is a tradition of the fourth century that one third of the Church's income went to the Bishop, one third to the other clerics and the last third to the poor. As soon as organized religion became a property holder, it became a political factor and, with all property-holders, it feared all social changes. The old-time condemnation of riches was still preached on occasion, but men were getting the habit of explaining its meaning away. The decline of the Church as a spiritual and moral factor in the community began from the hour when its economics in the interest of the poor led it away from the poor.

From this time forward till today we find the presence of economic interest in the establishment and the maintenance of religion to be a constant force. Early Christians are converted to loaves and fishes. Pensions for widows have the strange power of modern pensions to make men forget the paths of righteousness. For a small fee,—at times it could be very large,—absolution for past sins and indulgence for the future ones could be had. It was the money element in religion, symbolized in Tetzel's money chest that began the first Protestantism in Luther's breast. But the hold that the Church has had on the money of the people, making them really surrender it involuntarily, did not cease with the coming of Protestantism. Until a few years ago all Englishmen were taxed to support the Episcopal Church, and in some rather primitive Colonial communities today the church is kept by the community rather than the individuals which compose it. One relic of the old days almost demands a chapter by itself, namely, the exemption of the churches and their property from taxation. Tens of thousands of dollars are paid by our citizens every year because the churches are thus exempt. Indirectly the churches have their share of responsibility for high rents and all the social evils that follow from the inability of the people to meet the standard of living. The tax the church does not pay, is paid by the higher taxation of other property. The whole city is made to pay for the propagation of all the various sects that we have. These sects could not last a year, many of them, if they were made to take their just share in the burdens of the community. If the day ever does come when the city will ask the churches for taxes,—and it would settle quite a few church questions if it did come,—there is only one way in which the churches could offset the demand, and that would be this. Let the Churches make it clear and convincing to the community that they are here for the direct good of the community and not for the propagation of irrelevant dogmas which have little to do with making of good men and women. It may be that when the advanced thinking churches have the courage to stand alone and pay their taxes, as they have had the courage to stand alone and preach a modern scientific gospel, a new era in honesty will dawn for the most religious of us. We have to prove that the church is not an institution of privilege, but we shall never do this until we can show that exemption from taxation is not a privilege. The true religion ought to be able to afford to pay its way and have no obligation for its suc-

cess on the exempt taxes of a city any more than on the shame which speaks of a minister and a base-ball-player in the same words as "ten-thousand dollar men."

The thing for us to remember in all this story of the relation of the churches to money is that in giving a financial signifiance to religion, we hurt it and do much to divorce it from the lives of the people. Money *is* necessary for the maintenance of organized religion, but we ought to be over-scrupulous that we obtain it in the most straightforward of all straightforward ways.

At the outset we spoke of the church ever having a fairly consistent thought that money was no real friend of religion. Alongside of the lapses and moral degeneration which we have just noticed, Christianity has continually asserted that money makes life harder. The world, so called, has just as earnestly asserted that money makes life easier. This assertion of religion is the sign of its true greatness. "The betrayal of Jesus," says John Brierly, "for thirty pieces of silver, was more than an isolated event. It stands for a symbol of the part that money has played in the story of religion,—a symbol, mark you, not simply of religious weakness, but of its enduring strength, for the man fell, but the Christ triumphed." Socrates, you may remember, was so impressed with the contrast between wealth in things with poverty of soul and poverty in things with wealth of soul, that it seemed to him that money was a mockery of the gods sent in bitter scorn to men for their blindness.

The gospel, sometimes lost, but never destroyed, has ever been that "money never did, never could, create religion." The great religious movements and men have been financed with soul and personality, things which money cannot buy. "St. Bernard ruled the mind of Europe from his hut at Clairvaux. Luther and Calvin, Wiclif and Knox were unknown to high finance. John Wesley left nothing but his books and some silver spoons." These were the kind of men who financed the religious movements of the day. The currency that some of them put into circulation may be a little out of date, but we must go to the same bank that they went to if we would be successful in our enterprises. We must draw on the power of fearless, spiritually convinced personality. It would be easy to continue to show that the men who have poured forth of themselves for the benison of their fellows cannot be thought of in the terms of money. Poor teachers, poor poets, poor musicians, poor artists, poor preachers, poor parents, who shall measure the values of puny millions against the infinite wealth of these! From the time when Jesus said that it was harder for a rich man to be of his company than for a camel to go through the eye of a needle, on till someone said that money was a root of all evil, on till St. Francis married Poverty, on till the day when men will fling back their gold at the mocking gods, true religion has had, and must continue to have, an ethic of money that will keep it everlastingly subordinate to the wealth of the soul.

But what of this new ethic of money? We have hinted that it is an old gospel, needing a new practice, but whatever it is we are already listeners to its meaning. From every part of the globe, messages of the new money ethic reach us, sometimes with the thunder of men's anger in protestation, sometimes with the gentle whispers of men's dreams.

The first dictum of this new ethic of money says that while religion may distrust money, still money is a test of religion. Touch the pocket-book of men, and despise as we will the mere money standards of the "world," the worth of the man will be hinted in his response. It is the exchange symbol of power and although we may promise greater power and happiness of a more permanent kind, still men and women will not surrender their treasure easily. When Jesus made the "widow's mite" the touchstone for the religion of the Pharisees, he was not doing them an injustice. And the wealthy man today, who goes to church to pay twenty-five cents for religion, gets just as much as he pays for, never any more. This can be a very serious question for our religion, for there are odious comparisons that can be made. How much do we spend on our clothes and how much to cure the poverty of those who have so little to wear? How much do we spend on our vacations and how much to keep some playground open for the little children who have nowhere to play while we are away? These and like questions can be very awkward. There is a hymn in some hymn books which has a stanza beginning:

> Not one mite would I withhold,
> Take my silver and my gold.

Congregations have discussed the wisdom of asking people to sing this hymn because "it makes so many hypocrites." Some churches save all embarrassment by omitting the offending verse. But is it not a significant thing that in this day of ethical advancement, religion and money can be such a delicate subject in the churches? This is one of the many instances where the "readiness" is not all.

Another principle in the ethic of money is that where a relaxation of healthy effort takes place as a consequence of increased possessions, the limit of personal possession has been reached. The men who receive because they have given forth of themselves, the men who have put an equal amount into life for all that they have received from life, alone are the really moral men of the community. Cease to earn and you really cease to have, no matter how much you receive. Let those of us who now have so much time for bridge and golf and long vacations, so much ability to pay others to do the work which we could do, and should do, ask ourselves whether our religion can stand the strain of passing the limit of effort?

It is not desirable that religion shall begin to lay down rules on the subject of money any more than on the subject of "theology," although one can see that there would be good to many of us if we had, as the Catholic Church is said to have, a penance which would require us to live as a worker, upon his minimum wage and keep our families together for six months. We should then learn more about the ethics of money than from many sermons. Still, this is no place for ethical dogmatism. Personal conscience alone can decide whether, for example, a woman possessing inherited, unearned and unsought money should begin to give it away and then live as a poor woman, working and struggling with the rest, or continue to live in a wealthy sphere, using her money generously yet with conservatism. In both spheres a good woman can do a great deal

and while we often say that the poor need to be taught the use of money, it seems to be a timely preachment that the rich need to be taught its use even more, and they can be reached best by their own. As part of this principle it must be said that even as our capacities in all spheres have their limitations, so there is a limit to our ability to spend money. To flood the country with libraries may be but a strange monomania, an imposition of the notions of one man, blind to the more fundamental needs of the people. New principles of acquirement and distribution are growing in the thought of men and women every year, and there is reason to believe that the ethics of money in the future will be all that a righteous religion could wish.

One thought will immensely influence those coming peoples, and will be found in all formulations on the relations of religion and money, namely, that the lack of money may even menace the religiousness of a people. Superfluity and poverty are both social crimes. The man who prayed, give me neither poverty nor riches, prayed with discriminating religious sense. We know today that constant underfeeding and frequent exhaustion, with the mental depression and vacillation resulting, make men and women incapable of holding to a distant aim without letting go. Rauschenbusch is right in his declaration that "religious faith is the capacity of taking long outlooks and holding all minor aims under control to reach the highest; poverty teaches men to live from hand to mouth and for the moment." We cannot expect high spiritual culture from our slums and tenements, and when we do receive some, the exception proves that we cannot. The ethic of money cannot ignore this social menace. Jesus did not ignore it, and when we are faithful to the spirit of our religion, we shall find that while "money never did, never could, create religion," it can yet shelter and sustain the children and the mothers and fathers of them and give them a chance to obtain the faith which is not from hand to mouth.

The prayer of Socrates was, "Grant me to be beautiful in the inner man, and all that I have of outward things to be at peace with those within; may I count the wise man only rich, and my store of gold be such as none but the good can bear." This says all. It needs but one comment, and that is that too many of us have a store of gold that Socrates, ay and Jesus, too, and the noble of the ages, would have been too great and too good to bear.

THE CARAVAN OF THE MIDIANITES

It bore to Egypt balm and myrrh,
  To swathe a Pharaoh's mummied calm;
It left a wound that could not heal
  At touch of myrrh or balm.

The sand-filmed caravan of days
  Bears far beyond the desert rim
Our dearest hope. In vain our eyes
  With watching may wax dim.

We smooth the treasured robe in vain.
  Then first our hearts with hope may stir
When to a stranger we shall send
  A gift of balm and myrrh.

—*John Elliot Bowman in the Christian Register.*

Japan and Korea

AN ADDRESS DELIVERED BY FREDERICK STARR AT ABRAHAM LINCOLN CENTRE ON SUNDAY, AUG. 20, 1911

It is a difficult task to cover the events of two thousand years in a few minutes' time. I am to speak to you of the contact between Japan and Korea, a contact which has extended over more than two thousand years. Until lately Korea was an independent nation. She called herself *Chosen*, "the land of the morning calm;" to the outside world she was "the hermit kingdom." It is the relations between "the land of the rising sun" and "the land of the morning calm" to which I invite your attention.

There was a time when Korea was known as "the three kingdoms." The three kingdoms were Koguryu in the north and Pakche and Silla in the south. They were independent of each other in government and different in population and character. They were frequently at war with one another, but at last, in the seventh century of our era, Silla, with the help of China, gained the decisive advantage and united the three kingdoms into one nation, the Korea known to history. For three hundred years power remained in the hands of the descendants of the old Silla kings; then for four hundred and seventy-five years the Koryu dynasty had sway; in 1392 (a date easy to remember as just a century before the Columbian discovery) a new dynasty gained control which lasted until last year, almost five hundred and twenty years.

When we look at the long-continued contact between Japan and Korea, we may perhaps distinguish six points of special significance and importance. Let us take them up in order. The first significant contact began in the old days of the three kingdoms and continued into the second dynasty of united Korea. It was most intimate with the old Pakche. It gave much of importance to Japan. It was through Korea that Japan received letters and philosophy, art and religion from China. It was by way of Korea too that the Mongol invasion of Japan, under Kublai Khan was launched (1273-1282).

A second important point of contact is the year 1592 (a date easy to remember as just a century after the Columbian discovery). It marks the invasion of Korea by the hosts of Hideyoshi. I consider Hideyoshi one of Japan's greatest men. There have been many more beautiful to look upon, for he was ugly; there are many greater scholars; but there is no finer example of success against odds of birth and position and no man did more to make Japan's greatness. He dreamed of Korean conquest and dispatched great armies for the purpose—first in 1592 and then in 1598. There was great slaughter and the monument at Kyoto of the heap of ears remains to tell the story. Much of Korea was ravaged and there are regions which to this day have not recovered from the scourge, but on the whole the expeditions were failures. Not long after was the Manchu invasion of Korea of 1636, whereby Chinese suzerainty was admitted and Korea was compelled to pay tribute.

From the days of Hideyoshi to a few years ago Korea was earning for herself the title of "the hermit kingdom." After her Japanese experiences, she wanted nothing from the foreigner and did her best to keep him at a distance. At the accession of her last king, in 1863, she was successfully secluded. Little was certainly known of her by the outside world.

The Koreans are an interesting people. They are neither Chinese nor Japanese, though like both in some respects. In language they are close kin with Japanese; in fundamental blood they are related to the Tartars, like the Japanese—and like these too they seem to be affected with a Malay mixture; in culture, they have been taught by China; in character they are curiously intermediate between Chinese and Japanese. Hulbert says: The Japanese are of sanguine temperament: quick, versatile, idealistic, sprightly almost to volatility. The Chinese are phlegmatic; see no rainbows, pursue no igneo fatui; superstitious; non-martial; good in business; content with small, constant gains; careful, patient, persevering; appreciate a contract; lean to utilitarianism. The Koreans are midway; rationally idealistic; cool-headed and hot-headed; reason calmly, act at white-heat; conservative; not niggardly; hospitable; proud; untruthful, as all Orientals; immoral; quarrelsome; cruel to animals.

While Korea is Chinese-trained, it is an "older China." We often hear of the China which has slept for hundreds, nay thousands of years; make no mistake—China has never slumbered; she moves slowly, but she moves. But Korea is conservative, and in Korea you may find a hundred things which China once had but has forgotten.

The are many picturesque and interesting things in Korean life and culture upon which the travelers for fifty years have loved to dwell. The signal fires, kindled at dusk throughout the kingdom, flashing from hill-top to hill-top, to the final signal post at the South Mountain of Seoul, telling of the nation's peace, were charming. But they are past. The white-clad Koreans "flitting like ghosts" through the early dusk (they could not be out late) has made a deep impression on many visitors. So too have the pretty-faced boys, so easily mistaken for girls on account of their flowing garments and their long hair hanging down their backs. "Boys" they might remain long after their pretty faces were gone if marriage were delayed! For a male of seventy was still a boy unless he was married and was marked by the hair hanging down upon his back; and a child of twelve, if married, was a man and had his hair done up upon his head in topknot in token of the fact. The topknot is typically Korean, but it was once simply Chinese. When the Manchus conquered China, the Chinese adopted the Tartar queue, but the Koreans kept up the ancient Chinese fashion. All travelers agree regarding the peculiar pace or gait of the Korean; it is low, calm and dignified; as he walks, the Korean smokes a long-stemmed pipe. No one but a most dignified man can smoke a long-stemmed pipe in walking! Yet these calm, sluggish, dignified Koreans are quarrelsome. There are seasons when public battles take place; when town-section fights against town-section, hurling stones with violence. The Korean is master of invective and foul verbal abuse. Personal fights are far from rare and in these they do not fight with clenched fists; they seize each other by the top-knot and each attempts to throw his antagonist upon the ground—successful, he kicks the fallen in the belly with his heavy hob-nailed shoes. If the occasion permitted I should like to call attention to many Korean characteristics. A few only have been mentioned to indicate how startlingly they differ from their neighbors.

The king of Korea was an absolute monarch. He had three advisers and six ministers, one at the head of each of the administrative departments. The country was divided into districts and over each district was a governor sent from outside. Each governor had six ministers, each in charge of one of the six departments of administration for his district. There were swarms of petty officials and underlings. Perhaps no country in the world suffered more from officialdom and bureaucracy, from graft and squeeze, from tax and injustice than "the hermit kingdom."

1866 is an interesting year in Korean history. In that year the Russians were clamoring for trade privileges; the French missionaries, who had found their way in disguise into the country and were conducting their propaganda, were massacred; a French punitive expedition did little punishment and was rather glad to get away unharmed; an American schooner, mounting the main river of the country, was destroyed. It was a strenuous year for "the hermit kingdom." Three great nations were seeking entrance. In 1871 we had another experience. In that year Admiral Rogers went with a fleet to try to enter into peaceful relations—the plan was that of Commodore Perry's Japan expedition. But Rogers failed; misunderstandings and difficulties arose; punishment had to be meted out; an island was seized and a city burned to show what we could do, and then we ingloriously went our way, just as the French had done before us. And Korea was still "the hermit kingdom."

Now comes the third important point of contact between Japan and Korea. What Russia could not do by diplomacy, what France could not do by force, what America could not do by pleading, Japan did. In 1876 she forced a treaty with Korea; three ports —Fusan, Chemulpo and Gensan—were to be opened to her trade, privileges were to be given for three miles around each of these three cities, and a Japanese minister was to be received at Seoul. The mention of Fusan is a temptation to digression; if time permitted it would be interesting to consider the history of that ancient Japanese settlement. But we forbear. Once a wedge inserted, cleavage followed; what Japan had gained, other nations demanded. China soon secured a treaty; the United States, Germany, Russia, Italy, Austria, followed. Korea was opened to the world. Among the nations which had gained relations, two were vitally interested;—Japan on one side, Russia on the other, pressed for special privileges. Jealousy, rivalry, intrigue ensued. To both one obstacle steadily presented itself. In dealing with Korea, there was always an uncertainty in the results gained; China must be considered. She claimed, Korea admitted, her suzerainty. All far-seeing policies were blocked until she should be eliminated.

The next point of significant contact, the fourth, was in 1894. Korea must no longer be tributary to China. The handwriting on the wall was clear. Whatever causes may be assigned for the Japanese-Chinese war, the actual cause was Korea's tributary position. That war astonished the world; Japan emerged an easy victor. Korea was recognized as an independent kingdom. Her absolute independence was Japan's demand. As one result of the war Japan was to gain the Liaoting Peninsula with Port Arthur. This conflicted with Russian plans and hopes. You remember that, acting under her leadership, the three great nations—Russia, Germany and France—robbed the Island Empire of what she had gained at the expenditure of so much blood and money. She was forced to give up that peninsula because "her possession of it threatened the peace of Asia." And soon after it was leased to Russia! By the treaty of Shimonoseki Japan was in position to exercise preponderating influence in Korean matters. The king formally renounced allegiance to China; reforms were introduced and pushed. Advance and progress were making, but there were hostile influences at work. The way was often blocked. Chinese, Russian and Korean intrigue was active. All these anti-Japanese hostilities centered in one person—the Queen. The king was a well-meaning but weak man; the queen was a woman of exceptional force, a mistress of diplomacy and intrigue. And in a night late in 1895, the palace was entered by a force of armed men and the queen was murdered; a few days later the king fled to the Russian Legation, where he remained for months. We cannot here consider who killed the queen, or attempt to place responsibility, to judge the case upon its merits. She was dead, the king a fugitive in the hands of Japan's chief rival. The coup, far from helping Japan's position, left it infinitely worse. It looked as if the work of years was lost.

The fifth significant contact came in 1904. During the nine years from 1895 to 1904 much was doing. Russia was steadily trying to increase the advantages she had gained; Japan was trying to regain the influence she had in early 1895. The game was played with skill on both sides; it culminated in the Russo-Japanese War. It was a mighty struggle between the greatest white power on the globe and the only active power of yellow men. The Russians lost, and it was just that they should lose. War was formally declared on February 10, 1904, but on the day before there was an important battle in Korean waters, at Chemulpo, in which Japan gained the victory. Korea, under Russian influence, had proclaimed neutrality; as an effect of the victory at Chemulpo she abrogated this proclamation by the issue of a protocol in which various promises were made. By this protocol Japan was to have controlling influence in Korean affairs, and Korea was to act on her advice; the Japanese were to recognize and maintain the integrity and independence of Korea; the ruling Imperial House of Korea (for since 1895, the king had assumed the title of emperor, and Korea as an empire ranked in the class of China and Japan) was to be maintained in power. These three things were distinctly promised in the first three sections of the protocol. The great war resulting in Japanese victory, was ended by the treaty of Portsmouth in 1905.

And how did Japan observe her pledges? We reach the last of our six points of contact. After the war Japan had a free hand in Korea. But she still found difficulties. Intrigues continued. Within the Korean court every scheme of delay, miscarriage, check and irritation that could be devised was practiced. In 1905 Japan insisted that Korean foreign relations should be abrogated; outside nations must deal with Korean matters through Tokyo; a little later it was decreed that there should be no important official appointments except with the approval of the Japanese commissioner; later judicial administration was transferred to Japanese hands; in 1907 the emperor abdicated; when we were in Japan in the winter of 1909-10, the Korean Crown Prince was in Tokyo for education, and Prince Ito, the resident general in Korea, was assassinated. In 1910, shortly after our return home, the annexation of Korea, its absorption, by Japan was announced to the world. Korea, chosen, "the land of the morning calm," "the hermit kingdom," had ceased to be; it has been wiped out of existence.

Such in rapid outline has been the contact between Japan and Korea. We have tried to make the story clear and simple; we have tried to give it fairly. And what can we say of Japan and her broken promises? How about the pledge of territorial integrity, national independence, and the maintenance of the imperial house? Is Japan false? Has she no national honor? Should she have absorbed Korea? Certainly. And the promises? There are natural conditions so strong that they enforce recognition. Paper promises may be made in good faith, but not infrequently events make them of no effect. As a student of Korea's long history, as an ethnologist, as a man with natural human sympathies, I may regret the passing of Korea. But I recognize that it was inevitable.

Korea has an area of 80,000 square miles and a population of perhaps 15,000,000. Japan, only thirteen hours' steamer journey distant, has an area of 148,000 square miles—less than twice the area of Korea—and a population of more than 50,000,000—or more than three Koreas. About one-sixth of Japan is cultivatable by present Japanese methods of cultivation; a much larger proportion of Korea's soil is usable. What must happen under such circumstances? Especially when the western world shuts its doors by law against the immigrant from Japan. Crowded Japan must overflow somewhere. It is as natural as that Belgium should overflow into France, as she is at present doing. It is right from the viewpoint of justice and of necessity.

From the point of view of politics, the absorption of Korea was equally necessary. Japan is crowded on and threatened by two great neighbors, Russia and China. Her very existence requires security on the mainland. If Korea would have been a faithful ally upon whom Japan could depend, the old kingdom-empire might have remained a while. But she played fast and loose, hampered, irritated, trifled, intrigued—and lost. No nation ever yet was altruistic; in the very nature of things none ever will be. Japan may have made loud avowals of her desire

to elevate and reform her neighbor; she may even sincerely have desired to produce reform. Such elevation and reform would prove advantageous to Japan, and from a selfish point of view her efforts would be wise and legitimate. But Japan is in Korea for her own sake, not for Korea's. She is there because the economic and political necessities of the case have forced her there. They are her sufficient excuse. And as she is there, we may emphasize one thing. Korea and Japan are geographically near; in other respects they are fundamentally one. Not only the basal north Asian Tartar blood but the Malay infusion that gives it a peculiar life and vivacity, appear to be the same in Japanese and Koreans; the two languages, Japanese and Korean, are twigs of a single branch. There is great hope in the new arrangement because of geographical position, common blood, common language, common interests and tendencies.

But there has been much outcry regarding abuses and injustice. It is claimed the Japanese are hard masters. Detailed charges have been made against them, both by Koreans and by foreigners who reside in the peninsula. From the long list that have been cited two seem particularly justified. It is asserted (1) that lands have been seized for alleged military necessities, for which no compensation, or inadequate compensation has been made to owners; (2) that in the large inflow of Japanese, consisting chiefly of the worst and meanest from a poor and crowded population, personal brutality and maltreatment of Koreans constantly take place. Probably there is great ground for both of these complaints. Recent travelers assert that improvement is taking place; even those who were former critics admit it. Japan herself cannot afford to allow any part of her fair domain to suffer from injustice. The new administration in Chosen is vigorous and energetic; it has already introduced many needed, vital and radical reforms; it is to be hoped that it will correct abuses and that the new district may have a happier and better government than the old kingdom.

It is not uncommon for writers and speakers to draw a parallel between the case of Korea and the Philippines. One of the latest to do so is Dr. Brown in one of our popular magazines. He makes an apology for Japan in Korea on the grounds of reforms and altruism. He considers that Japan in Korea is impelled by high atruism as we are in the Philippines The two cases are similar only in their selfish basis. Japan is in Korea for its own advantage; we are in the Philippines for our own advantage. But parallelism ends there. In the case of Japan there is a crowded and threatened population forced to overflow into an adjoining area scantily occupied by people of like blood and speech and tendencies. In the case of the United States there is a nation with ample breathing space—unmenaced—undeveloped and needing all its men and money at home—leaping across thousands of miles of ocean into a land more densely populated than Iowa, Indiana or Illinois (outside Chicago)—with people unlike ourselves in blood, speech, tendencies and interests. The one case is natural; the other is unnatural. The one is justified by necessity; the other is unjustifiable. Japan in Korea will colonize, occupy and fuse; we in the Philippines will do neither.

Review of the Studies in Religion In Abraham Lincoln Centre for the Season of 1910-1911—First Year of the Seven Years' Course

In a remote part of tropical Hawaii is a small village where the people live in small grass huts, minus all furniture; their bodily covering is such as Nature gave them at birth; their sustenance is the fish eaten raw from the stream, and poi, cooked over the out-door fire and served from an earthen bowl into which, lacking all better utensils, each member of the family sticks two fingers, digs out the food and conveys it to his mouth. Much of the time in this community is spent in song and dance and feasting, for while there are fish in the stream, fruit in the tree and warmth in the air, what else would Nature have man do? A happy life, forsooth, yet acceptable to civilized man only in so far as it provides an opportunity to the student to gather here, at first hand, much valuable information as to how our first parents lived and where the highly complex civilization, now extant, had its beginning.

The Bible offers an explanation for most beginnings, to him who can still read its pages in good faith: God created heaven and earth and all therein contained; God gave man the power of speech; God taught man to build his first home; to make instruments for domestic utility and for warfare; God was the giver of the arts; God brought the explanation for sin and death, heaven and hell; he demanded sacrifices and prayer, altars and priests, temples and sanctuaries.

The modern scientific mind, however, much less secure in its knowledge of beginnings, no longer accepts as logical the Bibical version of man's development. For him there must be some reasonable origin for all things. Hence, arguing backwards, he goes to the most primitive of mankind still existing, or to spots on the globe where traces of his early residence are to be found in bones and fossils, or to language and legend and myth; and, compounding these agencies, he extracts from the resultant some logical ideas of the earliest stages in the history of mankind.

Thus the scholar deduces the fact, first of all, that the age of the earth is reckoned more accurately in millenniums than in thousands of years and that through a weary process of growth, from a one-celled embryo, by a gradual evolution of bodies, constantly taking on higher shape, Nature finally produced a man. Little removed from the animals in ability, this man but slowly evolved the thought of self-helpfulness, aided by Nature in that she obliged him to protect himself from her harsher moods. When the sun grew too warm or the wind too severe, he learned to surround his sleeping place with the branches of the trees; when the cold was unendurable, he learned to plaster this rude shelter; when animals molested him, he built his home in the trees or on the water; when he needed the help of his fellows, he made signs, then sounds, then words shaped from the sounds; when he found his two hands insufficient, he sought help from the rude stone or wood, which he gradually fashioned into instruments of usefulness. When hunger pressed him, he sought the fruits of the trees, the fish in

the sea, the game in the forest; suddenly he learned that two stones rubbed together produced a spark; and lo! the mystery of fire was unveiled!

But all the work necessary to secure his daily sustenance left this early man many leisure hours. Hence, out of the effort to fill these, grew his ability to scratch on a piece of stone the likeness of his favorite animal, to mould out of a bit of earth the figure of a man, to bend the reeds of the marsh so that they would, when blown upon, produce a sound pleasing to the ear.

Thus, having awakened to self-consciousness, this primitive being perceived that he could not only protect himself, but also subject certain animals of the forest to do his bidding or to serve for his use. Having killed the beast, he could turn the flesh into food, the skin into covering, the teeth into ornaments for his own body. Indeed, man's first idea of the utility of clothing was purely for decorative purposes; not until his sense of propriety was cultivated, did he conceive the thought of a covering for his modesty; nor until he had wandered far from his tropical home, did man employ clothing as a protection for his body.

While our earliest ancestors were thus gradually rising to the dignity of real manhood, there were still many things which they could not comprehend. Their intelligence was limited to the visible; what they could only feel or hear was beyond their limitations. They could control the enemy upon whom they could lay their hands; but when this enemy took the form of the devastating storm or flood or disease or death, an unknown agent was at work. Hence very promptly every inanimate thing which had movement took on the form, in their eyes, of a being more powerful than themselves. When one in their midst was stricken by this power, what more natural than that he should have displeased the invisible being? And since it was necessary to avoid this displeasure, what more natural than the idea of buying or bribing the invisible being with that which was most acceptable to man,— rich food, wine, song and dance,—which should be most acceptable to the unseen power also? Thus arose the ideas of sin and sacrifice; and when certain men became more proficient in the art of sacrifice, they were set aside for this purpose and became the priests.

One easily understands how the greatest objects of worship were those natural powers which were most potent in bringing good or evil to man,—sun, rain, fire, water, *et cetera,*—and the process by which the elements took on a personal deified shape is again a matter of easy conjecture. The next step was to set aside a particular spot as the home of the deity, and we have an altar; and this, enclosed, became the temple, the first communal house of worship. For by this time men had learned to join themselves together, first in families, then in tribes, then in communities. They had already learned that personal liberty presupposes personal restrictions, and that life is best fostered in those communities in which certain observances are demanded from all. Hence we have the beginning of law, already highly developed in the Code of Hammurabi.

It was a far cry from the laws intended for the protection of the individual rights to the moral laws of the Decalogue. It is a shorter cry from the Decalogue to the new code which we demand today. Having passed by successive stages through an individualistic period like that of our earliest civilization, we have come again to the higher plane of the Decalogue, in which a general command concerning morals applied to all the children of Israel. Indeed we have gone one step further in that we say not only, "thou shalt not steal," but also, "thou shalt teach thy neighbor not to steal." Even if there are as yet but a few who read the new code with its high ethical value, the day of good will has truly dawned, and they who stand upon the mountain tops, must spread the light to all men.

JENNIE T. PURVIN.

The Next Step in Religion

There are always combined in vital union two things in a religion (our loved Unitarianism is an illustration) namely, a theory of the universe, a philosophy and an ideal of life. But it has become increasingly difficult to advance our religious ideals because our conception of the universe and the meaning of human destiny do not rest clearly and critically on the *basis* of science and philosophy. The religious passion is too deeply rooted in the soul to die, but if we say to men of science and men on the street that there is no actual proof of religion, only the intuitions of the heart, they will give religion the cold shoulder.

My contention is against the narrow agnosticism of a number of our Unitarian thinkers who affirm that the final words have been spoken in answer to the supreme, the ultimate questions in religion. These questions are (how often do I ask them with bitter tears): Is there a being who transcends the universe, and with whom I may come into communion? Does he hear my prayer? Can he atone for my sin? May I *know* that my individual soul lives across the "abyss?" And is this scheme of things moving to a kind, a good end?

Now, on the other hand, I have been affirming that there must be a scientific solution to these great problems, that the next step in religion will be an intellectual one, that an intellectual discovery, a *new* word in philosophy or theology shall precede a great religious revival. Not always is it true that *fides procedet intellectum.* Indeed, generally, the great truth precedes the great social and moral awakening. It is the great thoughts which produce the great emotions. And the main object of life and art must be to produce the deep emotion of *religion.*

It may be said that "the world needs warmth of love more than it does breadth of intellect," but that does not forbid that one should be an intellectual man as well as saint.

JAMES G. TOWNSEND, D. D.

FAILURES

Not all who seem to fail, have failed indeed.
Not all who fail have therefore worked in vain.
There is no failure for the good and wise;
What though thy seed should fall by the wayside,
And the birds snatch it; yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.

—*Charles Kingsley.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

"EVERYWOMAN"

The unbiased theater goer, possessed of a modicum of general literary and dramatic knowledge, after witnessing a performance of "Everywoman," is filled with surprise when he learns that there is a conflict of criticism regarding the play. He has but one verdict himself: the thing is a spectacular mess of melodramatic piffle, and he wishes he had his money back. How any sane critic of in ependent judgment and not under subsidy could have recommended the play in any respect as worthy of serious public attention he cannot understand.

The vogue which "Everywoman" enjoyed in New York and may have here in Chicago is due perhaps to the play's flashy appeal to primitive moral instincts as well as to its appeal to the eye. The many understand it without effort, for it contains no subtleties and none of that suggestiveness which is the very essence of art. It is as simple as most of the old gospel hymns and almost as edifying. As one auditor was overheard to say during the last act, "It makes everybody see their faults and reckernize 'em!" But, we may add, a sense of conviction is altogether lacking, or so short lived as to be of no value.

With a bit of cheap moral drivel couched in mongrel verse combine all the crafty devices and accessories that modern stagecraft has devised; mix well, and serve on the platter of melodrama with a sauce composed of a wealth of material detail, banal "incidental music" and a dash of vaudeville. Something like that must have been the recipe for "Everywoman."

Realism suffers from over-strain. The obvious is stated and restated. Symbolism is simply butchered. The deathbed scene of Beauty is a crass tragedy of shrieks and sighs. Father Time carries an electric lantern of high candle-power and an ugly-looking dirk, with which he slowly crowds Youth off the stage in would-be impressive style. One is wearied by the successive pictures of luxury, revelry, intoxication, sartorial display, surpliced funeral processions, harlotry, street life, all shot through with a most palpable vein of the inexorability of life's little inescapable exigencies, and wholy unrelieved by any shadowy veil of literary or artful suggestiveness. These form a factitious hodge-podge of riotous color, to the undiscerning a spectacle passingly pleasing, to the discerning, anathema.

Born of one modest respectable ancestor, and of another common, garish, defiant, this scenic hybrid is an excellent example of our American dramatic "Decline and Fall-off, regarding which the public remains so indifferent.

The finale of "Everywoman" is weak and inconsistent. It smacks of the "Isabel Imogene Beauclerc" style of rewarding iniquity. It is untrue. Only in mushy novels does a woman, having deliberately busied herself in acquiring a past and losing her soul ever return at last to her chastened fireside and to unpurchased happiness, there to find her True Love, younger than ever, handsome, clad in leathern jacket, knee breeches and flowing Windsor tie, awaiting her with open arms. What a travesty on the real thing! Such an artificial subterfuge on an author's part is only another indication of a degenerate public taste and the resulting decadence in play-writing. P. S. W.

WORLD ORGANIZATION

The Paris edition of the New York Herald publishes a report of an address by Edwin D. Mead to a large congregation in the American Church in Berlin, August 13, at which many English and Germans were also present, upon the better organization of the world. He expressed the obligation to Germany of the thousands of American scholars who during the last century have studied in German universities, who know and love Germany, and are now leaders of public opinion in America. They are, he said, a sure pledge of good understanding always between America and Germany. He paid special tribute to Immanuel Kant, whom he pronounced the great philosopher of the peace movement. Kant declared, just as the American republic was founded, that universal peace could come only as the nations secured self-government. There could be no peace without justice, and no justice without equal privileges among the people. Mr. Mead endorsed this identification of the cause of peace and of self-government. It was no accident that the peace movement began in America and England, and that England and America now lead the movement for universal arbitration. Germany would surely unite with them. Nothing was more unfortunate and mischievous than any strain between Germany and England. The three great Teutonic nations must work together to supplant the system of war by the system of law. The churches had not done their duty. The inscription on the cross of Christ was written in Hebrew, Greek and Latin. Those three languages had failed to Christianize politics. Let us now see what can be done with English, French and German.

Mr. Mead emphasized the importance of Berlin as an international center and as a seat of the best American influence. He praised the international service of Ambassador Hill and especially of Andrew D. White. He wished that a great parish house might be built in connection with the American Church in Berlin as a memorial of Mr. White, with a special hall bearing the name of Immanuel Kant, and that this might be made a center of education and international activity by Americans. This proposal was received with great favor and was much talked about afterwards; and it has been the subject of warm comment in the Berlin newspapers. The Peace Society of Königsberg, the home of Kant, invited Mr. Mead to give an address in that city. He has addressed the peace workers in Berlin, and will speak in various German centers. He and Mrs. Mead have addressed the peace societies in Leipzig and Jena. They had previously been giving addresses in many places in England, everywhere urging the special coöperation of England, Germany and America for international justice. He finds the interest of the people in President Taft's efforts everywhere very deep.

The assembly of the representatives of the peace societies of the world, at Berne, September 26, expresses its profound gratitude to the president of the United States for his effort to conclude unreserved arbitration treaties with Great Britain, France and other nations. These treaties are the promise of a new era in arbitration and the development of international justice. Their failure in any degree, after the high hopes which the promise of their adoption has raised throughout the world, would be a serious blow to human progress. We respectfully and earnestly petition the American Senate and people to remember that at this critical juncture they are the custodians not only of the special interests of the United States but also of the general welfare of the family of nations. No unessential political considerations should be permitted to defeat or menace the broad purpose of President Taft; and we appeal to the American government and people with the greater confidence in remembrance of their advanced positions at the Hague Conferences and in the whole history of international arbitration.

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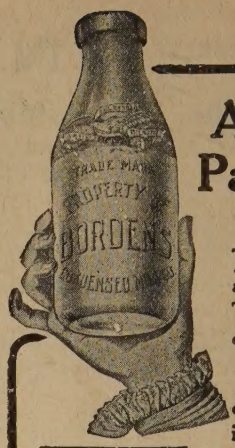

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